

/374 cont. /

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[438] became a relatively flourishing commercial center; each year more than 20,000 metric tons of groundnuts were handled by the traders of the place and sent by railroad to the ports of Rufisque or Dakar. As early as 1907 the first work on the Thiès-Kayes railroad was begun. All of this new economic activity
[490]
[461] required the employment of many laborers, who were in part recruited on the spot, but also in the neighboring villages.

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[461] During the dry season, work in the fields is reduced. A number of rural people in the vicinity come to offer their services as workers in the factoreries (2) or in the newly opened

[443] 2. Factorerie: shop where everything is sold.

[461] yards /chantiers, dockyards, woodyards, etc. /. Some of these villagers feel that this kind of work is less arduous and more remunerative than that of agriculture. They become definitively attached to urban life and come to swell the population of the native quarters previously established.

[484]
[22] Others return every evening to the village. During the rainy season they leave their urban job and devote all their activity to work in the fields.

During this whole period prior to the Great War the suburban village seems to have played the role of intermediary or rather of relay-station between the hamlet in the bush and the city. The call for non-specialized labor had echos not
[461] only in the outskirts /375/ of the city itself, but also in the more distant villages. Curiosity about new things, the opportunity to escape familial tutelage, and especially the promise of relatively high earnings stimulated some immigration movement toward the escales.

[574] By means of the great hospitality that he knows will be shown him by relatives or friends who live in Diakhaté or Keur-Issa-Bambara, the rural person settles in these agglomerations.

/667 cont. /

563 term Toucouleur often erroneously designates all the inhabitants of the Fouta Toro; we shall use it here in the way the Toucouleur speak of themselves, namely, Halpoularen (speaking the language of the Peul), distinct from the Wolof, who have their own language, and from the Saracolé, who speak a Mandé dialect.

[197]

/668/ Downstream the boundary between the Wolof and the Toucouleur is not clearly defined and several Wolof villages have been established in the very heart of Toucouleur country and have preserved their ethnic individuality. They are regarded as foreigners. It is the same upriver on the part of the Saracolé.

[186]

[175]

The Peul live in the midst of the three groups mentioned above, and the Peul ethnic group in the valley of the Senegal is itself composed of several waves /nappes/ which have successively spread throughout the region. The oldest are also the most sedentary and the most Islamized (Foulbé walo) and have a way of life very much like that of the Toucouleur, with whom they sometimes intermarry. The others, who have come more recently (Foulbé Diéri), are seminomads and only in winter cultivate the sands of the hills which border the valley (Diéri). There is a total of 47,000 Peul in this region, but we do not know the actual number of each wave, itself divided into relatively endogamous lineages /lignages/ or pseudo-lineages. The latter, designated by the administration as communities, served as census units for the Peul, while for the others this unit was the village. The location of these communities often changes because of the seminomadic character of the Peul way of life, which is devoted principally to livestock-raising.

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Among the 56,000 Moors, although some of them (6,000) are settled in the river ports, the majority merely meet on the Mauritanian shore and only part of the year; they camp there during the dry season in order to cultivate the alluvial soil (walo), and they return after the harvest to camps sometimes located several dozen kilometers from there. These farmers for the most part are Haratin of the black race, that is to say, ancient serfs of the Moors, from whom they continue to lease land.

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Since they occupy a very marginal position in relation to the totality of the inhabitants of the valley, they will not be studied here. /Table I appears here. /